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yet, after a few lines, adds, "perhaps no mechanical occupation is more favorable to the development of the intellectual and the moral faculties."

The style is graphic, and the story, subjective as it is, told interestingly. Quotations from good literature abound. Browning, Burns, Shakespeare, and the Bible as literature enrich the narrative with apt suggestiveness. But the substance of the book is old, exploited, and exploded. The phrasing may be the phrasing of Pearson, but the subject-matter is the subject-matter of Renan and Strauss and Celsus.

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ROMAN LAW AND HISTORY IN THE NEW TESTAMENT. By SEPTIMUS BUSS. London: Rivingtons, 1901. Pp. viii + 480. 6s., *net*.

THIS book is a collection of numerous details relating to Roman history, biography, customs, and law, to which allusion is made, more or less directly, in the New Testament. The promise implied in the title is liberally fulfilled. Few, if any, New Testament allusions to Roman matters are left unmentioned, though each topic is treated with great conciseness. Not infrequently, in fact, as in the five-page sketch of the life of Augustus, in the account of Cleopatra, embellished with two Shakespearean quotations, and in the description of the different forms of Roman marriage, the connection with the Scripture narrative is very slight indeed. The order of treatment follows the order of the allusions in the New Testament books. The author has selected about twenty leading events, such as the nativity, the death of John the Baptist, the crucifixion, the arrest of St. Paul, the appeal to Cæsar, St. John at Patmos; and has grouped about each occurrence the various topics which it suggests. Thus the incident of the tribute money gives opportunity for a discussion of the character of Tiberius, Roman taxation in its several forms, the tax gatherers, Greek and Roman coinage, and questions pertaining to money, banking, and trade. Notwithstanding the miscellaneousness of the subjects discussed and the brevity of the treatment, the book is thoroughly interesting. The style is simple and clear, and the statements of fact are generally accurate. Yet Tiberius is not usually thought by critical historians to have been as black as he is painted in the gossip pages of Suetonius, from whom

Mr. Buss seems to borrow the coloring of his portrait. In treating the later years of St. Paul's life the author usually indicates clearly the hypothetical character of the alleged events, but is occasionally too much influenced by the reckless conjectures of more dogmatic writers, as when he quotes with approval Ramsay's remark that, in asserting his Roman citizenship, "Paul could not have used the exact words which Luke reports," but must have spoken in Latin, for "*no civis Romanus* would claim his rights in Greek." The tone of the book is reverential—almost studiously so; the author seldom loses an opportunity to point a moral; and in disputed questions, such as the accuracy of St. Luke's statement about the "taxing" under Cyrenius, he never fails to defend the traditional view.

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DAS MESSIASGEHEIMNIS IN DEN EVANGELIEN. Zugleich ein Beitrag zum Verständniss des Markusevangeliums. Von W. WREDE. Göttingen: Vandenhoeck & Ruprecht, 1901. Pp. xiii + 291. M. 8.

THE criticism of the gospels has within recent years occupied itself very largely with the attempt to discover the sources of the synoptists. It has been a question of whether an original Mark underlies the first three gospels in their present form, or two documents, one of which may be loosely identified with the *Logia* of Papias. Dr. Wrede turns away from this pursuit to what he deems a more fruitful theme; namely, the question, What do we know of the life of Jesus? what do we know of the history of the earliest conceptions and representations of him among his followers? In the solution of the problem, he naturally starts with the gospel of Mark, agreeing with the majority of scholars that this gospel, or, at any rate, a document almost identical with it, lies at the basis of the synoptics. But was Mark composed as a plain life-history of Jesus? Undoubtedly not. The author of Mark does not possess a historical view of Jesus Christ. The plan of the gospel is not determined by a clear grasp and a full knowledge of the details of Jesus' life. He was writing under the spell of a theological, or, at best, of a religious idea, rather than under that of a historical one. And his idea is this: During his earthly life, the messiahship of Jesus is a special secret. No one besides his three closest trusted disciples must know of it. Only with his resurrection should the secret be made